

NORTHEASTERN BLACK STUDENTS PRESS FOR CHANGE

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In response to the deaths of two Black students at Southern University a nation wide boycott was initiated. Black students at Northeastern participated in the moratorium and are now engaged in a serious struggle involving changes in academics, sociological and psychological conditions here at Northeastern University. In order to make the university more responsive to the needs of Black folks, we must now "UNITE" to work and make a collective effort in keeping necessary pressures on the university in order to make changes occur in areas where change is needed. Brothers and sisters we must now seize the time.

Black Women Rap on the Media

by Donna Hunte

Donna Hunte is a sophomore at Northeastern University majoring in criminal justice. She is currently on co-op at WGBH-TV in Boston. Recently Simmons College had a lecture on "Black Women in the Media," which Miss Hunte attended. The following is her impression of the lecture.

"Black Women in the Media," a lecture presented on the night of November 29, 1972 at Simmons College, was for me a two-fold learning experience. I say two-fold because not only did its speakers illustrate another level of Black awareness, but it gave me more insight to my lifelong struggle ahead as a Black woman. The uniqueness of this lecture stemmed from the fact that it was arranged so that there was one representative of each main segment of the media, and all were Black women. I must admit that upon first glance, I feared that this was going to turn into another episode of the Women's Lib saga, but after hearing the five sisters rap about themselves and their experiences in dealing with the mass media, I could happily swallow my fears. The following are the main reasons why.

First Christmas, a reporter for the Chicago Daily Defender (one of the only three daily Black newspapers in the U.S.) was the first to speak. Her topic was the Black newspaper. All Blacks interested in writing for them—the pace is not as fast—there is more reporting in a variety of areas, and the areas are treated with more respect than on

while newspapers. Her presentation was informative and also interesting, and her description of what she got out of working for a Black newspaper, "... raised my level of awareness of the daily crises that plague us endlessly. ..."

The second guest speaker was Betty Silcott, and accounting executive for W.I.L.D. Radio in Boston, whose definition of her job description was misleading. She called it "... selling the Black community to retailers. ..." but as she continued, it became clear what she meant. Ms. Silcott fell into her job quite by accident, and discovered that she was and still is the only Black woman in her job capacity in Boston. She says that it is a very interesting field for Black women, and she wants to broaden her horizon by turning her advertising skills towards TV sometime in the near future. "Right on and on!" to Ms. Silcott.

Melba Tolliver, a general staff reporter for Eyewitness News, WABC-TV in N.Y.C., was the third speaker, and speak she did! She spoke of her experiences within the television newscasting profession, and of the dire need for Black newscasters to create images beneficial to themselves and the Black community. Ms. Tolliver stumbled into newscasting when she substituted as host for a striking union member on a local network show shortly after the national race riots in 1968. This eventually landed her a spot as "token broadcaster, Black and a woman" to satisfy



D. Plaisimond, ISF Pres. Photo by Harold Hunte

Blacks and the growing number of women libbers. However, it was not luck, but very hard work, that kept her in that position. She combined this with pride to create the aura of dignity and respect that she so rightfully deserves.

I got a chance to talk for about 10 minutes with Ms. Tolliver, and my opinion of her is that she is not only one of the best newscasters in the business, men and women alike, but a "great" person to meet. She said that she does her own research as an obligation to the people who watch her broadcast, and I think this says a whole lot about her character. She feels that the image she portrays on screen is of her own making, with a positive attitude like that, she CAN'T go wrong!

The fourth guest speaker was Carmen Fields, a staff reporter for the Boston Globe. Ms. Fields was the only one of the five speakers that actually studied journalism per se at Lincoln University. She got into an intern program for TV as a writer, and later worked on a small TV station out west. After completing graduate study at Boston University, she was hired at the Boston Globe as a general writer, covering everything from "dead people, to birthdays, and parades. ..." Ms. Fields believes that it is exciting to meet people that are making history, but her most rewarding experiences are meeting those people who aren't famous, but nevertheless unique. She speaks of the Black community as such, "It is to these people that I owe my job, and it is for these people that I work." I'm with her all the way.

Sheila Younge, the Executive Editor of Essence Magazine, was the fifth and last speaker at the lecture, and was she dynamite! In regard to Ms. Younge vs. the Mass Media, I don't know whether it's luck or not, and she herself can't believe how she survived, but she has been through some grueling experiences in the media, and only because she is a Black woman with a mind of her own. Ms. Younge had originally planned to teach dance, but an accident caused her to alter her plans. "... I was out partyin' one night, broke my foot, and was told that I couldn't dance professionally anymore. So it was Sheila Younge out of all the speakers to stumble—literally—into journalism. Soon afterwards, she entered a magazine publisher's internship essay contest and won. Her jobs at Good Housekeeping and Newsweek "were a bit boring. ..." and her job as sportswriter for Newsweek literally almost cost her her life. Finding incriminating evidence on the payment of amateur athletes she brought the info in to be published causing static 'of mountainous proportions'. She was then transferred to the business department at Newsweek. Once held in contempt of court at the Panther 21 Trial, Ms. Younge left Newsweek when she began to sense an uncomfortable atmosphere. Speaking of the threats upon her life, she recalled, "My name was written in blood on my door; ... I still have my hate mail; I don't know what I'm going to do with it yet." She then worked at Channel 52 in New Jersey, but fell it was no challenge. Ms. Younge's next job was an executive position at Black Sports, but she also freelanced at various other Black publications. She was then offered her present job as executive editor of Essence Magazine. Ms. Younge is definitely H-E-A-V-Y!!!

The five woman guest speakers at Simmons were fantastic individuals and truly martyrs of the sorts. I am hoping that one day soon the tears that they have shed will become our life-giving fluid, and will not have been shed in vain.

ISF Sponsors Banquet

by Ted Thomas

The foreign students that attend Northeastern University had a "night out" when the International Students Forum (I.S.F.) in cooperation with Northeastern's Soccer Club sponsored a dinner Saturday, Nov., 18.

Although the dinner, held in room 356 in the Ell Center, was sponsored by foreign students at Northeastern, invitations were sent out to several other colleges to join in the feast.

Included on the guest list were Boston University, Brown University, Newton College, and M.I.T.

Daniel Plaisimond, President of the I.S.F., said that the purpose of the dinner was to "get people together."

Plaisimond believes that Black Americans feel that the dinners, held once every quarter, are for foreign students only.

"We have had very little cooperation from Black Americans," he said, "because they think that we cater to foreign students only." Plaisimond said that anyone that would like to attend one of the dinners will be welcome too.

Rosemarie Wilson, Secretary of the I.S.F., said that the dinners provide a social activity for foreign students unfamiliar with the Boston area.

"A lot of students don't know their way around, and this is one way of getting them out of the dorms," she said.

Rosemarie said that she has taken flyers to the different dorms to get Black Americans to attend one of the dinners.

Approximately 75 people attended this quarter's dinner. Among the countries represented were: India, Peru, the West Indies, Greece, Panama, Germany, Brilon, Israel, Japan, Haiti, Ethiopia, Argentina, China and Jamaica.

The evening started out with a dinner that included a sampling of foods that stretched from European sweet and sour meatballs to chicken and dumpling Dominican style.

Among other foods there for the asking were: Curried Goat and congo peas and rice from Jamaica, chicken, rice and peas from Trinidad, lasanga from Italy, fried rice from China, kamoboko fish and osuic rice from Japan, dolma from Turkey, dulce de balata from Argentina, and angel food cake from the United States.

When the dinner concluded each person was given an opportunity to introduce himself, identify the country he was from, and what school he attends.

As soon as that was done five door prizes were given away to the holders of the winning tickets.

Joe Bourgeois, a student at Northeastern and one of the winners, said elatedly "this is the first time I've ever won anything. I'm glad I came."

"I also got a chance to meet all of these wonderful people," he added.

Other winners were Channe Diggs, Ernie Wong, Jan Annardi, and Mukasa Muhro.

Bob is THE Chef

by Barbara Ellis

As I was being served a dinner of barbecued ribs sided with fresh greens and steaming hot sweet potatoes (compliments of Bob the Chef), I couldn't help recalling a passage I'd read in Ralph Ellison's *The Invisible Man*. It was about a young country "nigger" who found his identity in a candied yam while walking through the streets of Harlem crying, "I yam what I yam!" Well, sitting in Bob the Chef's, Boston's home of soul food, I began to sense that same warmth and good feeling that comes with finding a home away from home.

You know a meal that tastes home-cooked can do it to you. And Bob the Chef's on the corner of Northampton St. and Columbus Ave. is where it can happen. As an Al Green record plays from a corner juke box tongues curl over and around the corners of the mouth taking in every last morsel left of the delicious soul delicacies. Bob the Chef's menu offers a wide selection of dinners served with generous helpings of vegetables and biscuits and corn bread melling with butter. A variety of sandwiches are served from tasty meat loaf to the all but too familiar cheeseburger. The prices are nominal compared to all you get including the free dessert!

Robert Morgan, known to his clientele as Bob the Chef, began his business venture 11 years ago working at the "Big M" on Columbus Ave. His beginnings were small, only a 5 foot counter with 4 stools.

"At first people didn't want to try our food, but they did want to try our sandwiches." After his customers tasted the sandwiches they were assured Bob's food was gonna make it. And according to Bob, "that's when the word started spreading like wildfire."

Remaining in the neighborhood where he built his reputation, in 1961 Bob the Chef began his own restaurant at its present location. After a series of renovations following a fire that severely damaged the restaurant, "Bob the Chef's" is today a pleasant, comfortably-sized eating place.

Bob the Chef feels he owes his success to using all the opportunities available to him in learning about handling a business. He emphasized the need for more Black-owned, Black-managed businesses within the Black community. Advising the prospective Black businessman he said, "Learn your product and all aspects involved with it including management, buying, distribution."

The rewarding aspect of Bob the Chef's work is felt as you sit and watch the folks stand in the isles waiting for a seat or to get their hot dinners to go. They come and go eager to jam on the goodies. As one brother was rushin thru the isle he was stopped at the door by a friend. After a few moments of rappin' the brother grabbed his dinner, boxed to go, sayin', "I'll dig you later man, I got to grease."



Barbara Ellis with Bob the Chef. Photo by Harold Hunte

On The Kappas

by Joyce Clarke

When I first spoke to Dennis Marshall, President of the Kappas, over the phone, explaining that the Onyx wanted to do an article on the Kappa Alpha Psi fraternity, and that I should interview him, he replied that although he was the President of the Kappas, he was by no means the entire fraternity and that more brothers should be there to speak for their frat.

To say the least, I was impressed. In this era of "Black leaders" who parade around being "spokesmen for the masses," Dennis' reply was refreshing.

I met with him and three other Kappa brothers, Eddie Langhorn, Michael Broadnax and Rodney Burton. The latter three attend Northeastern; Dennis is at Harvard.

He started off with a brief history of the fraternal order and said that originally frats were started on campuses across the country for the white student population. Shortly thereafter the Black students followed suit with the fraternities functioning as a social outlet. And as Eddie put it, "this was long before the days of the Afro-Institute or the Black Student Union."

This particular chapter, Kappa Alpha Psi (KAP) was first formed at the University of Indiana (Bloomington) in 1911 and to date there are over 60,000 Kappas across the country. Boston represents 25 of that number, distributed over the Boston U., Harvard, Tufts, Boston C., U. of Mass. and Northeastern campuses. Seven of the Kappas attend Northeastern.

Previously the Boston Kappas were based on the Boston U. campus. But like any organization who wants to stay attuned to the needs of the community—whether it be campus or urban—it must change and develop with the times. Since this is what the Kappas wanted to do, 10 years ago they found it necessary to extend themselves beyond the boundaries of the formalized charter and incorporate new directions and timeliness into their fraternity.

The move was undoubtedly a positive one, for now the Kappas are a city wide chapter which means any student attending a Boston college or university can pledge. However, the Kappas still maintain than an anticipatory Kappa must have at least a 2.0 grade average and be attending a fully accredited four year college.

The Kappas have also reached out into the community and some of them act as assistants with the St. Marks Church Cub Scout Troop in Roxbury. A few of the Kappas function as physical education directors, working with young people in various YMCAs. As the president put it, "it has become necessary for frats to move to relate to the community."

When questioned about the famous yet enigmatic pledge orientation, I was collectively informed that their "ordeals" was secret. The facts that did emerge were that "scrollers," as they are commonly referred to, go through a type of ceremony that lasts from six to eight weeks. Prior to this a smoker (interview) is held to explain the goals of the frat and let

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Dennis Marshall, Kappa Pres. Photo by Karen Maynor

EDITOR'S MAILBOX

Dear Editor:

I'm a brother at Georgia State University who has a copy of your first issue of "The Onyx." I want to tell you that I think you have done a well job and it is really together. One of your photographers, Karen Maynor is a friend of mine who sent me the copy. At GSU we have a Brother who is the editor of the school's paper, "The Signal." I'm a journalism major and I think that the Brothers and Sisters at Northeastern really have "put it together." Keep up the good work. Try to keep me posted on your progress if possible. Again, Right On to you and "The Onyx."

Peace & Power From
Atlanta
James L. Coffee, 1972

Brothers & Sisters

I extend to you the thanks & gratitude of the Hunter (Hunter College, N.Y.) BSU Communications Sector. We are trying to establish communication links between other Black College organizations and other Black Colleges in the U.S., and your newspaper has helped to let us know what is going down elsewhere with Black Students. We hope that you'll continue to contact us and we will contact you.

Yours in the Struggle,
Leon Samms
Chairman, Communications Committee of the B.S.U.

The Southern U Tragedy Continues

by Donna Deans

On Thursday November 16, 1972, a month old protest by Black Students at Southern University at Baton Rouge, Louisiana against conditions there culminated in the death of two students during a confrontation between students, Baton Rouge police and state troopers.

The first protest began in mid-October when students calling for "more black awareness" drew up a list of grievances against the university.

This was followed by another protest triggered by the resignation of Dr. Charles Wydel, chairman of the Psychology Department at Southern. Dr. Wydel said that Southern's President, Dr. G. Leon Netterville Jr. did not show him the proper respect as a teacher or as a man, and did not allow him sufficient authority to do his job. In response, Louis J. Nichol, Superintendent of the Louisiana Department of Education, urged Dr. Netterville to step down, yet he refused. Supporting Dr. Netterville was Governor Edwin Edwards and the State Board of Education.

About 1,000 Southern students marched on the State Department of Education Building in downtown Baton Rouge. Six of their representatives met with Governor Edwards who said that he would do what he could to help. A seven-man committee was set up to look into the students' grievances but at its first meeting, the students walked out.

The next day 1,000 students marched on Southern's Administration Building with the intention of escorting Dr. Netterville off the campus and forcing him into retirement.

Fred Prejean, head of Students United, a student group on campus, was quoted in the November 5th issue of The New York Times as saying,

"We need curriculum changes in the various departments relative to a black prospectus."

"We are forced to accept substandard housing which lacks the proper facilities for complete use."

"We do not have proper medical facilities. These conditions are unreal."

The students also wanted a student-faculty group initiated for the purpose of which is the hiring and firing of faculty members. Their major demand, however, was for the ouster of Dr. Netterville and Dr. Emmett W. Bashful, the university's vice-president in charge of the New Orleans campus. Both men are black.

The trouble began on November 16, at four a.m. in the morning when police arrested four leaders of the Student United group while they were at home asleep. President Netterville had alerted the police when he heard rumors that students planned to take the administration building.

Students said that they went to Dr. Netterville's office later that morning to find out the reason for the arrests. They contend that he invited

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EDITORIAL

The Baton Rouge Legacy

The bodies of the two brothers who died during the confrontation between police and students at Southern University in Baton Rouge have been buried—and that's over.

But Black outrage over their deaths and the demonstrations and mourning that preceded the burial is not over—and that's good.

There is a disturbing repetition that is evident in the Orangeburg confrontation, where Black students died; the Jackson State confrontation, where Black students died, and now the Baton Rouge confrontation where, once again, Black students have died.

First there is the initial outrage over the spilling of Black blood. Then there are demonstrations, speeches, and rallies, which usually end up with a special investigative committee sent to check things out. Finally there is the silence which signals the end of the whole affair.

It seems that as soon as their bodies are placed in the ground, the reasons for which students struggled are buried with them.

We had all but forgotten Orangeburg and Jackson State, until Southern University reminded us that it's dangerous to forget.

The nation, of course, was too preoccupied with "keeping niggers in their place" and the deaths of white students at Kent State to be overly concerned with looking seriously at Orangeburg and Jackson State.

So, the task was left up to us; and we failed. Our failure wasn't complete though—we still talked about their deaths in "rap sessions" and "down on the corner," but that's as far as it went.

Now with the Southern University deaths we have, perhaps for the first time, something more than outrage and mourning. An effort is being made now to look at the things the brothers were fighting for at Southern University and then a corresponding look at what needs to be done on our own college campuses.

The Two Brothers Have Left Us A Legacy.

It is not written in ballpoint pen, it is written in blood.

Since the two brothers are no longer with us, just as Malcolm and Martin are not, all that we have left is the spirit of struggle that they fought with.

Because, after all, Black people everywhere suffer the same abusive conditions, whether they are located on college campuses, or in the community. The only thing that is different is the degree in which Black people suffer.

Those two brothers are buried now, and we have mourned enough. When they died it was for the struggle at Southern University of course, but in a broader sense it was for Black people everywhere.

We must not let their deaths become just another topic for "rap sessions" or a teddy bear for white liberals. Because they died for us—we the living—must preserve the struggle.

News in Brief

A Boston organization called Selected Executives, Inc. is boosting the recruitments of Blacks, orientals and Indians and women at middle management and higher level jobs.

Mrs. Erna Ballentine, former chairman of the Mass. Commission Against Discrimination, told the businessmen, "It is an indictment on our society that there is a need for organizations such as SEI."

Thirty major corporations interviewed more than 1000 job applicants at the fourth annual Minority Placement Center Day in the Venetian Room of the Sheraton Plaza Hotel. It has helped hundreds of qualified applicants find employment with firms across the country.

...

In the November 2nd issue of the Boston Globe it was reported that a Black family in Houston, Texas was refused permission to adopt their 6 year old foster son because they are Black and he is Mexican-American. Mr. and Mrs. James E. Adams have cared for Victor since he was an infant.

The Harris county Child Welfare unit was going to remove the child from his foster parents pending a hearing.

The November 8th edition of the Globe reported that a juvenile judge in Houston had allowed Victor to remain with his foster parents. Yet the Welfare unit has still rejected the motion for the Adamses to adopt him because "it takes a special family to cope with the many problems of interracial adoption," the agency said.

The New York Times, Nov. 18 edition, reported that the aunt and uncle of 6 year old Victor have asked a court to give them temporary custody of the child until they can adopt him.

Bob Hunt, attorney for the Adams couple said he planned to go into Juvenile Court for permission to retain custody of Victor until the Adamses' adoption request is settled.

"We're ready to go forward" Mr. Hunt said. "But we must find out what their (the Lopeses') real interests in Victor are. We must find out why they stayed out in the bushes all this time until this came to a head."

"The boy belongs here," Mrs. Adams said. "We love him. We want to keep him. They say we can't because we're Negroes. The caseworker told us we were financially able."

Alcoholism is causing at least 100 times more devastation in our country than narcotics, according to Dr. Frank Herzlin, medical director of Freeport (Long Island) Hospital.

Dr. Herzlin has treated some 60,000 victims of an alcoholic problem, many of them teenagers who switched from drugs to alcohol in the mistaken belief that it is safer.

"The only difference between an alcoholic and a non-alcoholic is that the alcoholic can't stop drinking when he wants to stop; liquor affects their stomachs, liver and brains exactly the same."

Some people who drink heavily, he said, will never be alcoholics but there are others who will. The difference, he said, lies in the chemicals factors of the patient's body.

There are three factors involved in the formation of alcoholism Dr. Herzlin believes: the physical, the psychoemotional and sociological make-up.

Of these three, he named the physical make-up as the decisive in developing alcoholism.

...

According to a U.S. Census Bureau report, the Black College graduate of today earns \$3,097 a year less than a white college graduate, \$1,040 a year less than a white high school graduate and \$300 a year less than a white high school dropout. William L. Clay, a U.S. representative from Missouri and a member of the Congressional Black Caucus says, "It is hard to believe there are still whites who would tell Black Americans to be happy with the progress we have made."

He further contends that, "If changes are not shortly forthcoming many of the young Black men and women who entered the labor market as college-trained individuals will inevitably fall into the same trap as the countless millions of over-educated under-employed underpaid and unfulfilled Black victims of American who preceded them."

(Boston Globe, 10/17/71)

THE ONYX IS CALLING ALL JOURNALISM MAJORS AND ALL INTERESTED STUDENTS TO HELP OUT ON THE NEWSPAPER.

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Amin Fights Britain

Edited by Winston Berry

United Nations (AWA)—Gen. Idi Amin, in expelling the 55,000 Asians from Uganda, has come up against British resentment. He was supported by Britain when he ousted Pres. Milton Obote from office in a coup during Jan. 1971. When he halted the nationalization of industries that Obote has initiated in his socialist program, the British again nodded their approval.

But now, in expelling the Asians (who are legally British citizens), he has unwittingly challenged Britain's two-class citizenship—one for whites and the other for non-whites.

Speaking for Britain, here before the United Nations General Assembly, Sir Alec Douglas-Home squealed in anguish when he denounced Amin's decision to give the Asian 90 days in which to leave.

"This is an outrage against standards of human decency, in the face of which this assembly cannot remain silent," Sir Alec cried. "These Asians had their homes in Uganda, some of them for generations. They are now being ejected and stripped of their belongings and their savings accumulated over many years."

"The government of Uganda is responsible for the proper treatment of those who have lived in that country for many years, and putting them into 'camps' is contrary to all accepted standards of civilized behavior."

Sir Alec insisted on calling those selected for expulsion "Ugandan Asians," when in fact they were "British Asians," as the Africans here have pointed out.

They were brought to Uganda toward the end of the last century as laborers in the construction of the Kampala-to-Mombasa railway. Even then they were given the status of "British subjects," white the

Ugandans were called "British protected persons."

There were 2000 Asians in Uganda in 1900. Practically all of the Ugandan trade and commerce was in their hands. Since then the Asian community has grown to 65,000. They became the means by which the British kept the Ugandans out of the economic life of the country—except as producers of the raw materials.

In 1972 the Asians controlled 90 per cent of Uganda trade and commerce. This, in a country of 10 million, was bound to attract an unfavorable reaction.

Nor was Amin's action the first time Uganda took note of its Asians and their questionable role. "The pressure among Africans became so great that in 1946 and 1947 there were serious riots in my country in protest against this British policy of systematically keeping the Africans out of the economic life of the country," Ambassador Grace S. Ibingira told the Assembly.

And how did the British react to these signs of discontent? Mr. Ibingira said the British, "instead of looking at the root of the problem, reacted by imprisoning the leaders of the riots and suppressing their activities."

Again in 1959, an African boycott of Asian businesses, Mr. Ibingira pointed out, "almost paralyzed their economic life of the country." In 14 years the British (who were colonial administrators in 1959) had learned nothing, just as in 1946, when they locked up the leaders of the boycott and suppressed their activities.

When independence came on Oct. 9, 1962, the 65,000 Asians in Uganda were given the opportunity to declare Uganda citizenship. However, only 10,000 became citizens, while the overwhelming majority insisted upon

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BLACK

My Mother's Sons!

(for the brothers who died at Southern University)
by Ted Thomes

They mede e stend
Those brothers who fell
And reminded us that we
Must never stop standing up
Ageinst injustice end
Racism end mickey mouse excuses
For red-neck reection

And Mslcolm X stood
And Mertin Luther King stood
And Medgar Evers stood

And . . . two were shot down
While pet hed e tes party
In the west wing of the
White house end kissinger
Got his thing flying to peris
And marthe mitchell wetchd
Her weight end congressmen
Pushed for e "gun-control bill"
To teke guns ewey from
The criminels end protect the
Lives of the "keepers of the lew"

And Rep Brown got shot
And Huey Newton got shot
And my Uncle Paul got shot

And . . . two died on the ground
While I screemed "white men thou
Shelt Not kill anymore of my
Mother's sons" and wondered
If the Chinese ever thought
Of what would bappen when
They turned the white men
On to gun powder, they probably
Didn't know that one dey

George Jackson would die
And Fred Hempton would die
And Merk Clerk would die
And . . . two would die in beton rouge

Color Me Black

Color me Bleck
for my skin is pigmented.
Color me Bleck
for my skin is sweetly scented.
Don't cell me snything
Just color me Bleck.

Color me Bleck
cause my heir is nappy
Color me Bleck
my soul is happy.

I got rhythm
I got soul
I got everything—nothing
to hide
So color me Bleck
end do it with pride.

Gele C. Grant



A Poem

by Mery C. Gomes

Is there e power beyond mine that keeps me waiting for you,
Is there e clock within you, keeping time es you keep time?
And do you wetch that creature who is wetching you? Do you
wetch for him to make e stupid move, so you cen move on too.

And how does the sky look to you? Or don't you see it?
Do you dream? Yes I dreem, end have you ever seen e
flower grow? Maybe you have never seen e flower grow (but)
I dreemed that you were dreeming (me) while e flower wes
growing end the sky wes beautiful the one you did not see,
because of that creature that wes wetching you, but that
creature made e stupid move end you moved on too,
and you know that clock within you,

well it stopped keeping
time es you stopped keeping time,
while I stopped weiting
because you

stopped keeping time, end we wetchd the creature move
end we sew how the sky looked
end we saw that flower grow, and together we smiled
because you see, I stopped weiting end now you ere
free!!!!

P.S. (I love you)

War

By Alice Robinson Age 13

Why is there wer
that everyone fights
Why is there wer
that goes on day end night

Why ere our brothers
over there et wer
While their children sit home
pleying with their toys

Why don't the big men
get out end fight
While they're et bome
sleeping et night

Wives never get to see their husbands enymore
Children never get lollipops from the store
The brothers never get to see their friends egein
When there is wer there is no end.

EXPRESSIONS

To A Roach That Has Outdone Me Again

well, you've dona it again
slipped past my blows and
disappeared into a crack
in the bathroom wall

you think you'ra slick—but
i know what you're up to
i've always known that you
creep out at night when i'm
asleep and gorge yourself
on cornbread crumbs and the
juice from watarmelon rinds

and i know you make babies
cause i've sean them—little
brown specks running their
asses off when thay see me coming

i've thrown out tha watermelon rinds
and swept up the cornbread crumbs
and sprayed in tha crack where you
live, but you've still survived—walking
out of the shadows all bad when
company comes and running half-ass
across the dinner table when
my woman and me are eating

but i'll get you—i have to
or the next thing i know
you'll be asking for equality

—Ted Thomas

To My Sisters

by Hank vanPuttan

i stand tall — high off the ground,
In all my oneness and selfness.
Surrounded from all sidas, all angles, all diractions,
By so much luv.

Daily, this luv filters into
my body,
Replenishing me as it moves within
me.

Sometimes i wish i could go away
So i could be alone
Just me,
And this luv.

You ask 'where, though, does this
Luv
Come from?'

And i can only say to
You,
'i know from where, but i do not know
Why
i deserve this luv.'

It is the luv of
The most beautiful human being
On this earth —
The luv of the Black Woman.

A Kind Of Loving

by Bernie J. Pinto

I write poems for people I can't have,
people I meet once and will never see again,
IT is for me a kind of loving,
a kind of loving, for me.

I make words for people, I've not met,
those who will not turn to follow after me,
IT is for me a kind of loving,
a kind of loving for me.

IT is for love that I live alone
because the lovers I imagine,
are safer than the ones I've known.

I make rhymes for people who won't hear,
some who will not turn their face to meet mine.

IT for me a kind of loving.
a kind of loving for ME.

Gettin' By

The man with the pills
And all those other ills
for the mind
Stands on the corner waiting
contemplating his next move.
Should he hit the colleges or the
elementary schools
Either place he goes, he knows there'll
be fools.

Fools eager to spend their cash on small
and large amounts of his trash.
First, the college campus
He pats his jacket where all the little
packets of highs reside, temporarily.
Folks glad to see him!
Cash exchanged for a high. Later on when the
people are gone
He struts over to the alementary school.
With a smile on his face ha pats the place
where the cash is stashed.
The bolder kids approach him
With a month's allowance they buy a packet
put it in their jackets
'Til they find time to drink wine and get high
in somebody's cellar.

The young, tha old, the hip, tha bold
Constantly searching for a way out.
They say that when they'ra high they can
always gat by in the world.
Is this the only way to get hy?

E. Annette Hazelwood

A Mother's Failure

by Sherie Hailey
Jamaica Plain High School senior

Until the age of ten, everything was cool
But then he started hooking school
At fifteen he was an established crook
Robbing stores & snatching pocketbooks

At seventeen there was no hope
Cause that's when he shot his arm
Full of dope
That was the beginning of his end
That's when it hit all his friends

He's twenty-two now and here I go
To visit my son he's in jail you know
He needed a fixing poor junkie son
So he held up a store with a water gun

Harlem look what you've done
To this boy my only son
When he got out he did good for a while
I was really proud of my child

Then things began to get worse & worse
Cause he met an old friend of his—HORSE
I asked him if he was on dope again
"Yeah Ma," he said "I just can't win"

I came home from work early one day
Down on the floor did my son lay
I called my neighbor "Docta' Lee"
"I'm sorry maam," he said, "O.D."

I'm sorry son I held you back
When I brought you into this world Black
As I leave you at this cemaltery. Remember Dale
It's not your fault, mother just failed.

BLACK STUDENTS BOYCOTT



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Purlie
THE MUSICAL COMEDY
SCHEDULED TO OPEN AT THE
SHUBERT THEATRE
DECEMBER 4 HAS BEEN CANCELLED

Pg. 6 Top, Black students assemble in Quad; Middle, in workshop at Afro-inst.; bottom, Demanding better food. Pg. 7 top, George Rolland reads demands; bottom left, Dean Ricks talks to M.I.T. Student reporter; bottom right, negotiators going to confront Pres. Knowles. All photos by Harold Hunte.

BLACK STUDENT DEMANDS PRES. KNOWLES RESPONDS

November 28, 1972

We are the negotiation committee whose purpose is to bring to you the demands of the black population at Northeastern. We see a direct correlation between the sociological and psychological conditions which led to the tragic events at Southern University on November 16, 1972, and the conditions here at Northeastern. Realizing that, had the University administration of Southern been more responsive to the needs of its black students, these tragic events may have been averted. In an effort to prevent a similar occurrence and improve the conditions here, we demand the following:

BLACK STUDIES DEPARTMENT

In an effort to obtain a more relevant education we feel that it is an absolute necessity for an accredited Black Studies Department. We demand that the Black Studies Department include the following:

1. A degree program with a major and a minor in black studies.
2. Elective courses that can fulfill distribution requirements.
3. Courses that can be substituted for required courses (i.e., Black History for Western Civilization).
4. Some Black Studies courses be offered in the University College.
5. A hiring committee for the Black Studies Department be set up consisting of black students, Afro Institute staff, and Northeastern University staff, where the majority should be black students and Afro Institute staff.
6. A curriculum committee be set up for the Black Studies Department with the same make-up as #5.
7. Ample funds to run the program.
8. It should be staffed by minority faculty members.

BLACK FACULTY

In order for Black students to obtain a viable education, there must be proportionate representation of black staff and faculty on all levels. We are of the opinion that the black staff and faculty will enhance the students' experience in the University.

Our demand is the following:

1. Formation of a committee to recruit faculty. This committee should be made up of Black students, Northeastern faculty and Afro-Institute faculty.

CO-OP DEMANDS

The total co-op experience should enable black students to obtain a viable education utilizing their community resources. Therefore, we are making the following demands:

1. That Northeastern University employ at least one black co-op coordinator for every college.
2. Co-op coordinators should locate jobs in the black community which are related to the black students' major field of study or interest.
3. That Northeastern University increase the pay rates for work/study and co-op due to the cost of living.
4. That Northeastern standardize the work/study and co-op placements in order that the total purpose and benefits received from a cooperative education may be fulfilled.

ADMISSIONS

At least ten percent of each incoming class be black and this ten percent represent a cross-section of various academic levels. Also, we should strive to continue those com-

mittees that concern themselves with the selection of pre-freshmen for the summer program and selection of incoming freshmen.

FINANCIAL AID

We make the dormitories or apartment our home during our stay at Northeastern University. Therefore, the following changes are necessary to make our homes more conducive to living.

1. Self-determination of who you will live with - black roommate by request.
 - a. Apartments for married couples
 - b. Single apartments for upperclassmen with a minimum of persons per room.
 - c. Assurance of upperclassmen occupancy for housing (men and women) who desire it.
 - d. Fire escapes (White Hall especially).
2. Reconditioning and cleaning of apartments and rooms in dormitory before and during occupancy.
 - a. Functioning bell and buzz back in apartments.
 - b. Exterminator to come once a month in dormitories and apartments.
 - c. Kitchen facilities to be functional at all times in dormitories and apartments.
 - d. More washers and dryers that work in dormitories and apartments.
 - e. Thermostat control in all apartments and dormitories, all rooms.
 - f. Better recreational facilities in all dormitories.
3. Insurance for fire and theft in all dormitories and apartments for school year.
4. Younger housemothers who are able to deal and relate to new ideas.
5. Housing agency for locating apartments.
 - * Fire escapes are exclusively pertaining to men's dormitories.

OMITTED DEMANDS

The demands for an Urban Affairs Office has been omitted because after re-evaluation, we feel that the Institute can perform the service of assisting community organizations through the proper channels to allow them to use University facilities. Also, it was understood that we must go through the specific student committee to obtain a room in the Ell Center.

Finally, concerning dormitory food, the problems are obvious so a detailed list is not necessary. Our major concern other than the obvious ones is for alternate plans of paying for meals for those folks that deviate from the normal three-meal-a-day plan.

In accordance with our agreement, I am pleased to make the following initial response to the several requests submitted to me at our meeting on November 27.I have attempted to supply answers immediately available to certain of your requests, while in other instances suggesting procedures to be followed during the next few days which will allow solution or full clarification of more complex issues.

I BLACK STUDIES PROGRAM

.....On November 21, the meeting which was held with the Dean of Liberal Arts and his staff (also Afro-Director Dean Gregory Ricks and Mrs. Ramona Edelin, Chairman of Black Studies) explored the feasibility of establishing a Black Studies Department within the College of Liberal Arts. I am eager to see these discussions carried ahead promptly, and any problems resolved, so that a Black Studies Department may be inaugurated in the near future. I shall ask Dean Shepard of the College of Liberal Arts to counsel with Dean Ricks and establish an appropriately constituted committee which can draft a specific proposal regarding curriculum plans, a schedule of courses, staffing requirements, and so forth, so that the package may be submitted to the faculty of the College of Liberal Arts for their approval during the coming academic quarter....

II BLACK FACULTY

The administration of Northeastern University is in full agreement with the spirit of the Black student request

for an increased representation of Black professionals on the faculty and administrative staff of the University.On November 21, 1972, I asked the deans of the Colleges and the School of Law to arrange elections of faculty representatives to a University Committee on Affirmative Action which I shall shortly appoint. It is my hope that Dean Ricks will be willing to serve on this committee as a presidential appointee. The committee will be asked to develop improved goals for the employment of minority persons in all academic and administrative areas. In addition, they will be asked to review the tentative timetables which have been established for the recruitment of minority group members, and will be asked to make recommendations regarding methods of recruitment and will be expected to monitor the recruitment efforts once the goals are set....

III COOPERATIVE EDUCATION

.....The Cooperative Education Department would be eager to find additional paid employment opportunities in the Black Community, and would greatly appreciate assistance from Black Students and members of the Afro staff in suggesting leads.

While it may not be feasible to seek employment of one Black co-op coordinator in every college, the administration of the Cooperative Education Department is eager to increase the number of Black coordinators on the staff, and will make specifically diligent efforts to recruit qualified Black candidates in filling any future vacancies....

IV ADMISSIONS

.....the university is currently committed to a policy of attempting to recruit at least ten per cent of each incoming class in the basic colleges from among Black students....allowing representatives of the Black Student body and the staff of the Afro-Institute to work cooperatively with the evaluation of freshmen applicants.

V FINANCIAL AID

I fully support the request of Black students that there should be an open forum to discuss problems and policies related to financial aid.If there has been any confusion about policies or elements of unfairness in administration of the program, the administrators in the department will welcome the opportunity to discuss these matters.

VI LIVING

.....Because the specific recommendations and requests related to housing seem to involve particular students or special conditions, it is suggested that a committee of six or eight Black students who are residents of the dormitories or apartments of the University meet with Vice President Bateson and the administrators of the Housing Office, so that there may be full clarification of current policies and specific attention given to the conditions which need to be improved in regard to maintenance or matters of health and safety....

*To obtain President Knowles' response in its entirety, copies are available at the Afro Institute.

Southern U Tragedy Continues

(Continued from page 3)

fell, he has been identified as Leonard D. Brown, 20, a student from Gilbert, La. The other was Denver A. Smith of New Roads, La., a computer science major. He was alive as he fell but died shortly thereafter lying on the cement walk. Two other students were slightly wounded.

Coroner Hypolite Landry said that the two students were struck by a total of 17 pellets, and had wounds "consistent with buckshot." Death was caused by brain hemorrhage.

Governor Edwards first said that all of his deputies were instructed to fire only tear gas pellets but "in the heat of the situation" someone could have mistakenly loaded a buckshot shell since they are approximately the same size. His deputies, however, were positive that nothing had been fired except tear gas.

Baton Rouge Mayor W. W. Dumas was quoted as saying after the slayings,

"Two have been shot and there may be more if necessary."

"There is a price you pay for appeasement, and if you appease people, you can expect the worst."

After the authorities regained control of the building he was also quoted as saying, "We don't want anybody

nurt. This is our prime concern—to get the university back where it belongs, in the hands of the administrators."

Governor Edwards closed the university after fire was set to two of the buildings and a bomb exploded in a third. He said that the school would remain closed until the Thanksgiving holidays were over and he ordered all commuter students to leave the campus immediately.

One hundred National Guardsmen were on the campus with state policemen and sheriff's officers and 400 more were readied at Ryan Air Force Base if needed.

A state of emergency was declared and Sheriff Al Amiss issued the order that no guns or ammunition be sold in the Baton Rouge vicinity after receiving reports that 10 students had banded to try to kill the governor.

Governor Edwards conceded that the police might possibly have accidentally shot the students but he considered them blameless. Even if a case should develop that placed the guilt on the police, he said that he would not blame them because after viewing television films the morning

of the shooting, he was convinced that the first acts of aggression came from the students. Edwards also said

that he believed that the victims were killed by persons who were nowhere near the police during the confrontation.

Dr. Netterville had a news conference in a downtown Baton Rouge hotel as Sheriff Al Amiss identified one of the slain students who had previously been unknown. Under heavy guard, Netterville denied rumors that he was a part of a three-way plot involving Governor Edwards and Sheriff Amiss, the purpose of which was to trap demonstrating students. Netterville says, "my personal record of services to this community—both as an educator and a citizen—is sufficient to exonerate me of such irresponsible accusations."

He said that the school would reopen after Thanksgiving with tighter security, but according to later reports this school will remain closed until after Christmas. He said that he hoped to "work that (security) out with the governor and law enforcement officers."

"I'm hoping to get some black officers," he said.

Meanwhile, across the nation, blacks displayed their outrage at the atrocities perpetrated at Southern. Prominent black leaders have made statements against the handling of the affair by Governor Edwards and President Netterville. Black students and organizations in thousands of colleges and universities have made statements supporting the brothers and sisters at Southern. To date, memorial services, protests, and workshops have been held at various schools and a national black boycott of classes was held on Monday, November 27. And it has been announced that Attorney General William French Smith of Louisiana appointed a biracial commission to investigate the turmoil at Southern.

A dozen men were named to the panel including Revis Orliko, a black New Orleans lawyer and former member of the President's Commission on Campus Unrest and Turner Calledge, retired Executive Editor of The New York Times. Other blacks named in addition to Orliko were Judge Israel Augustine of New Orleans and Sidney Cates, former assistant superintendent of the New Orleans Police Department.

Two lawyers, one black and one white will head the inquiry. The black lawyer, Henry Julien Jr., and Kendall Vic, the white lawyer, will try to determine how the violence developed and who fired the fatal shots. The investigation is set to begin on November 27.



Will change come to N.U. Black Students. Photo by Harold Hunter

COUNTDOWN

85 Days

Before

THE CO-OP GRILL

NIKKI GIOVANNI

Revolutionary Poetess

by Ileen Dotson

Before delighting the audience by reciting some of her beautiful poems, Black poetess Nikki Giovanni bestowed on her predominantly Black audience the inspirational message, "Learn to look out for each other." A principal leader of the Black Poetry and Cultural Renaissance in America today, Nikki spoke of the recent Southern University tragedy where two Black students were killed. She told the audience, composed mostly of college students, that she was on the air when she received news that the two students killed had been "trampled" to death. She said that she, like many other Blacks, laughed at this "ridiculous" statement. Right away, she continued, she knew that this was not the cause of death, in view of the events that had taken place on the campus prior to their deaths.

"I don't understand why buildings are more important than people," she said of the tragedy, and the handling of the situation by the National Guard and the college administration.

Satirizing the plight of Blacks in America today, the Fisk University graduate said that Black people must not allow their "gossip-prone" selves to become a form of genocide. She warned her audience that the destruction of Blacks would come from inside the race, not outside it. She said that "our tongues" will be worse weapons against our brothers and sisters than guns or clubs. "There's nothing worse than to hear brothers and sisters make sounds like bitch and mother fucker," she added.

Her only goal in life "is not to use people." On a somewhat humorous note, she added, "people won't go away unless you find somebody to use them up."

She also kidded the M.I.T. students about the myths of M.I.T. students and how they are always called intelligent, whether they are or not. "People say you go to M.I.T. You're smart, so DO something." She then addressed herself to all students

saying, "Whether you're an A student or a C student, the main thing is that you're here and you graduate," she said speaking about the importance of education and the opportunities afforded many Black students today.

Addressing herself to the recent controversy over Black films, she said, "When Black people make a bad movie, people complain...People say Black movies are selling us out. But everybody is selling somebody out to somebody else if they ain't got what they need." Amidst applause and laughs from the audience, she quipped, "I like Superfly because Ron O'Neal has a beautiful chest and it's worth \$3.00 to see. I paid \$4.00 to see The Godfather."

On a more serious note, she cited the picketing of Superfly in Washington, D.C. and other cities as a "good thing." Poetess Nikki stated that the important thing is that "Black people are coming together and really thinking" about what's good or bad for them and their children.

Of people in general, she said that "everybody is just playing a game. We don't have time to fight and scream about unreal things."

She advised the youth of today to "build up tolerance" and to find out "who you are, what you want to do, and where you want to go." Tuesday magazine says that "[Nikki Giovanni] has a skill...the skill of the written word...the skill of the beauty and the power of words and the ugliness of words and the weakness of words. Words are usually so much scribbling on the naked paper. People like Nikki Giovanni make them more. They make them convictions, commitments, truths,.... sometimes not so pretty; they make them Black realities."

Nikki Giovanni is a sister who feels truth and relates it in her poetry. Her poems move, and you move with them.

The following are taken from a collection of poems by Nikki in Black feeling, Black talk, Black judgement.

Dick Allen Wins MVP Award

by Warren Everett

Dick Allen, the power-hitting first baseman of the Chicago White Sox has been declared the American League's Most Valuable Player for the 1972 baseball season.

His selection came as a surprise for two important reasons: the fact that his team did not finish in first place, and the cloud of controversy which has covered his career.

Despite his impressive credentials as a player, Allen has been attacked on several occasions as being a free spirited, unrestrained, and undisciplined athlete. His conflicts began with an unfriendly reception into minor league baseball in Little Rock, Arkansas. These conflicts continued when he moved up to the Philadelphia Phillies Organization, where he became the National League's Rookie of the Year in 1964. Throughout his stay with the Phillies, he was subjected to fines and disciplinary actions by the team's management (many of which he claimed were unjustified). One such incident involved his missing a game in New York to visit one of his children in a hospital. In other instances, he has been accused of drinking before games, and missing batting practice (which his batting average never seemed to reflect). Such criticism advanced to more serious actions by fans and residents of the Philadelphia area.

Allen became such a target of condemnation that he literally became a target of rocks, coins, and other objects thrown at him by the hometown fans. This problem became such a threat to his physical well-being that he began wearing a batting helmet at all times during a game, and still does.

In many games, regardless of how well he performed, Allen was booed by fans in Philadelphia as well as in other cities. As unfavorable publicity spread, he later complained of harassment, threatening and racist mail, and rocks thrown through the windows of his home. In the midst of all the derision by fans, his team management, and the press, Allen continued to comment that "I am my own man."

In 1969, the Phillies announced that they had traded Allen to the St. Louis Cardinals. This deal involved sending Curt Flood, and other players to Philadelphia, and resulted in Curt Flood's refusal to move to Philadelphia.

Flood, who like Allen is black, filed suit against baseball's reserve clause. The reserve clause is a part of a baseball player's contract which claims him as team property to be traded or retained until the termination of the contract. Despite the fact that Flood was risking a salary close to \$100,000, he argued that "a well paid slave is none-the-less a slave." During Flood's challenge to the reserve clause, Dick Allen supported and praised Flood for making this move. The suit, however, was unsuccessful.

Immediately following the 1970 season, Allen was traded to the Los Angeles Dodgers. The following year, he was again traded to the Chicago White Sox. Both seasons with the Cardinals and the Dodgers were

successful and uneventful in terms of conflicts. Confused and dejected, Allen announced that if the White Sox traded him, he would quit baseball.

After holding out for a salary of approximately \$135,000, Allen went to work for the White Sox. He led the American League in home runs with 37, and runs batted in with 113, while batting .308. His manager, Chuck Tanner, who has known Allen since the latter was a youth in Wampum, Pa., welcomed Allen with his easy-going style. Pleased with the fans and the management in Chicago, Allen proclaimed, "I found a home in Chicago."

Dick Allen's success in achieving the honor of Most Valuable Player can be seen as significant in terms of the freedoms and the treatment of professional athletes—particularly black athletes. Allen's success in Chicago could well be an example that there should be a place in sports, as well as in any other professions, for a free-spirited and independent personality.

Amin Fights Britain

(Continued from page 3)

clinging to their British passports.

Pandit Nehru, who was the Indian prime minister at that time, and his daughter, the present prime minister, Indira Gandhi, "urged these British nationals to identify themselves with the country of their habitual residence, Mr. Ibengira recalled.

Typical of the African reaction to Uganda's moves to take over control of its trade and commerce was the statement from Nigeria. Foreign minister, Dr. Okoi Arikpo, told reporters that Britain's move to bring the Ugandan Asian affair to the UN was not "helpful," since it was an internal matter. Dr. Arikpo granted Uganda full rights to take steps to control her economy, although he might not agree with the method employed (he was referring to the 90-day ultimatum and some of the

mechanics of the exodus). But he made it plain that he favored the right of the government to act, and thought it was moving in the right direction.

Sir Alec should recognize that the plight of the hapless Asians is one more responsibility of British imperialism and colonialism. They brought the Asians to Africa, they reaped the benefits of the Asians' activity. Through a racist approach to the Africans, the British encouraged the Asians to retain British citizenship rather than accept a citizenship of the land of their birth.

What Uganda's action amounts to is the rejection of a time bomb left by the British, and the British are treating it like a hot potato. But the Ugandan Asian crisis was made by Britain by British policies, and it will have to live with the results.

The True Import of Present Dialogue Black Vs. Negro

[For Peppe,
Who Will Ultimately Judge
Our Efforts]

Nigger
Can you kill
Can you kill
Can a nigger kill
Can a nigger kill a honkie
Can a nigger kill the Man
Can you kill nigger
Huh? nigger can you
kill
Do you know how to draw blood
Can you poison
Can you stab-e-jaw
Can you kill huh? nigger
Can you kill
Can you run a protestant down with you
'68 El Doredo
(that's all they're good for anyway)
Can you kill
Can you piss on a blond head
Can you cut it off
Can you kill
A nigger can die
We ain't got to prove we can die
We got to prove we can kill
They sent us to kill
Japan and Africa
We policed europe
Can you kill
Can you kill a white man
Can you kill the nigger
in you
Can you make your nigger mind
die

Can you kill your nigger mind
And free your black hands to
strangle
Can you kill
Can a nigger kill
Can you shoot straight end
Fire for good measure
Can you splatter their brains in the street
Can you kill them
Can you lure them to bed to kill them
We kill in Viet Nam
for them
We kill for UN & NATO & SEATO & US
And everywhere for all alphabet but
BLACK
Can we learn to kill WHITE for BLACK
Learn to kill niggers
Learn to be Black men

You Came, Too

I came to the crowd seeking friends
I came to the crowd seeking love
I came to the crowd for understanding

I found you

I came to the crowd to weep
I came to the crowd to laugh

You dried my tears
You shared my happiness

I went from the crowd seeking you
I went from the crowd seeking me
I want from the crowd forever

You came, too

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Viewpoint: A Look at Black Christianity

by J. Nichols, Jr

J. Nichols Jr. is a speech pathology and audiology major in his junior year at Northeastern University. The following article, written in November, was originally entitled "A Sociological Viewpoint of Black Christianity."

Black Theology is relatively new to America, as far as it being publicized is concerned. It actually had its roots in the pre-Civil War Black Church which recognized that racism and Christianity were incompatible. In the 1960s, black self-awareness and determination towards positive goals for the Black culture came about in full force, led by such men as Stokely Carmichael, H. Rap Brown, Martin Luther King, etc. Until then, the Black experience was not regarded as theologically significant, despite the fact that a body of music (the spirituals) had grown out of it. The experience of being Black was part and parcel of the experience of being simply a human being, it was said; therefore, no distinctive theological approach to the Black experience was warranted. Nevertheless, it was a consensus that people in general, noted and responded to color. And, at the same time, the theme was recognized that "the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart" (1 Sam. 16:7), and also that "God is no respecter of persons" (Acts 10:34-35). Thus, Black people themselves could overlook the factor of color. It was reassuring to know that unlike men, the Lord did not hold our Blackness against us, and if our "heart" was right, our color didn't matter.

But in day-to-day living—that is, in the arena where religion really counts—color does matter. Despite the pronouncements of humanity's universality, we are constantly reminded of the particulars of our experience. Right here, the first fact is the fact of our Blackness. The day-to-day treatment accorded us in the world is primarily based on the color of our skin, not on the content of our faith. Few people, if any, have been refused employment or lodging, or have been subjected to indignity, because of their religious beliefs. The first fact of our existence is color. In this present color-conscious society, in many instances, the color of one's skin is his uniform in time of finger pointing accusation, as a result of real and imagined thoughts about our (the black man's) actions. Our Blackness preceded our beliefs, and the world has noted and responded to our Blackness.

We have come to realize now, that we cannot move to the universal, except by way of the particular. Our understanding of the God of the universe must come through our own particular experience. Therefore, we need a theology of that experience.

Christian theology, upon pursuing its church function, is that discipline which analyzes the meaning of God's liberation in the light of Jesus Christ; showing that all actions that deal with the freedom of man are indeed the actions of God.

Miles J. Jones, black dean of Virginia Union University's School of Theology (Richmond), says: "Theology is too often regarded as the work of scholars, when actually it is the work of anyone who lives with openness toward God, and seeks to understand what God is about in the events of the day." It is the work of anyone who is so concerned about the doings of God (theos) that he applies his reason (logia) to those doings, i.e. acts of God. He does this in the hope that he will now be able to move with

purpose and determination on this pilgrimage between the cradle and the grave. Most people are theologians. Some give themselves to the theological task with more conscious diligence than others do, but most people care enough to raise initial questions about their existence in the world. And for these reasons, these particular people are theologians in the broad sense of the word."

The various components that Black Theology take into account are: the experiences of black people, i.e. historical variables, a true biblical witness while never losing the knowledge of what it means to be Black, it is a theology that's modern—that is, dealing with humanity's present predicament—but also recalls the biblical past; it is a theology that reflects, i.e. borrows from the findings of critical scholarship, but is not bound by the predominantly European orientation of that scholarship.

In short, Black Theology is the product of black people who have a sense of biblical history as well as a peculiar awareness of their own presence in the world.

According to the Bible, the God of Israel is known by what he has done in history for the salvation of man. It is this critical dimension of divine activity that makes history and revelation inseparable in biblical religion. To see the revelation of God is to see the action of God in the historical, i.e. sociological affairs of men. God is not uninvolved in human history, as in the Greek philosophical tradition, where the Gods simply sit and watch the actions of men; the opposite is the case. He is participating in human history, moving in the direction of man's salvation which is the goal of divine activity.

In using the word salvation, we must be very cautious, and never take the semantic factor for granted. Salvation means many things for different communities.

For white oppressors, it seems to have acquired a "spiritual" connotation that is often identified with divine juice, squirted into the souls of believers, thereby making them better Christians and citizens. Understandably, salvation for them has little to do with the economic, political and social dimensions of human existence unless, however, there are those who wish to challenge societal injustice. These are those who go about trying to expose the vampires who survive off the blood of their victims to the truth of Jesus Christ; which would strike them a piercing blow. Otherwise, these Christian church-goers (whites as well as blacks), fall into—the Theology of Resignation. This theology takes the simple form of "God knows best," and the existing order in the world, is God's order, and cannot be changed by man; certainly not by any action of his, and is therefore not to be questioned, but simply accepted.

Resignation must be closely identified with fatalism—fatalism in action more than in theory. This simplistic acceptance of "the given", on the part of some Black people, evokes the pity of guilt-ridden whites, and the scorn of many Blacks.

Some men feel they are called upon to act out their salvation, not only through silent prayer but by faithfully protecting the existing laws. An attack upon the state is tantamount to an affront to God, and that all "good" Christians must show their faith by protecting the so-called "sanctity" of the nation and its unjust laws. This view of the salvation of God is not only anti-biblical; it is dangerous, and it is

dangerous for two reasons.

The dangerous implications are thus: this view of salvation identifies God with oppressors, giving political and religious approval to the oppression of man in this an unjust society. The second bias, which is my personal gripe against this type of logic is that these people have set themselves up as judges in defense of God. As if God couldn't defend Himself, but needed their intervention whose tenets are grounded in injustice, stemming from vanity and excessive pride. This is evidenced in their self-promotion and the vain advertisement of their achievements, qualities and even in their appearance, which they (the oppressors) inject into the minds of the masses, in a continual way. Thus they form partisanship values, which are in the best interests of only a select few. But nevertheless forcing others to live as close to this way as possible in order to be accepted, if not simply to survive, in this bureaucratic society.

The biblical view of salvation has an entirely different meaning. "In the Old Testament, salvation is expressed by a word which has the root meaning of 'to be wide' or 'spacious', 'to develop without hindrance' and thus ultimately 'to have victory in battle' (1 Sam. 14:45)." To be saved means that one's enemies have been conquered, and the savior is He who has the power to gain victory. According to F.I. Taylor, "He who needs salvation is one who has been threatened or oppressed, and his salvation consists in deliverance from danger and tyranny or rescue from imminent peril" (1 Sam. 4:3, 7:8, 9:16).

To save another is to communicate to him one's own prevailing strength (Job 26:2), and to give him the power to maintain necessary strength.

In the Old Testament, Yahweh is the Savior par excellence because Israel's identity as a people is grounded in His liberating activity in the escape from Egypt. God says, "You have seen what I did to the Egyptians, and how I bore you on

eagle's wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples" (Exodus 19:4-5). Through his election of this people, God reveals that His righteousness is for the poor and weak, and their salvation consists in his liberation of them from earthly bondage.

The same emphasis is found in the New Testament. Jesus is pictured as the Oppressed One who views His own person and work as an identification with the humiliated condition of the poor. He had no house, no wardrobe, no money, no purchased means of transportation. The poor were at the heart of His mission: "The last shall be first and the first last" (Matt. 20:16). That is why He was always kind to traitors, adulterers and sinners and why the Samaritan came out on top in the parable. Getting into Pharisees, (the religious oppressors of His day), He said: "Truly I say to you, the tax collectors (traitors) and harlots go into the Kingdom—but not you" (Matt. 21:31). Jesus had little toleration for the middle or upper-class religious snob whose attitude attempted to usurp the sovereignty of God, and destroy the dignity of the poor. (The expulsion of the money changers from the temple was indicative). The Kingdom is for the poor and not the rich because the former has nothing to expect from this world, while the latter's entire existence is grounded in his commitment to worldly things. The weak and helpless may expect everything from God, while the oppressor may expect nothing because of his own refusal to free himself from his pride. I'm not saying that poverty is a precondition for salvation. I'm simply bringing to light that the group of people who recognize their utter dependence on God, accept His provision(s), love Him and therefore those about them, and wait on His liberation, despite the miserable absurdity of life, are usually poor, according to our Lord.

For Christ, salvation was not and is not an eschatological longing for escape to a transcendent reality; neither is it an inward serenity which eases unbearable suffering. Rather it is God in Christ encountering man in the depths of His existence in oppression, liberating him from all human evils (like racism) which hold him captive. The repentant man knows that though God's ultimate Kingdom be in the future, yet Christ's resurrection means that even now God's salvation breaks through, like the joyous lambent that is is, disclosing that oppressed man is not alone in the world. He who has called things into being is with the oppressed, and he guarantees that man's liberation will become a reality of the land—and "all flesh shall see it together."

These are the tenets of Black Christianity, as I and many others see it, as it relates primarily to Black Americans.

SUGGESTED READING

Bornkamm, Gunther. "Jesus of Nazareth," Harper's, 1960, 203 p. 29.

Cone, James H. "Black Theology and Black Liberation," Christian Century, Sept. 16, 1970.

Jeremias, Joachim. "The Parable Jesus," Scribner's, 1955, p. 100, n. 5.
Jones, Miles J. "Toward a Theology of the Black Experience," Christian Century, Sept. 16, 1970,
Santoni, Ronald E., and Somerville,

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The Children's Book Corner

compiled by Joyce Clarke

Gift-giving season is here again. However, this year by pass the usual toy and give your child or someone else's, a book. Be a part of his Christmas and afterwards by sharing in his pride of being Black. There is nothing more heartwarming to a child than to see someone who looks just like him in a story.

The public library and some book stores may carry the more popular books that are on the market. If not, it is simple enough to write the publisher for your selection.

Unfortunately there is not enough space to list all the books that are available but the Onyx will carry another list in a forthcoming issue.

For now here are a few books especially for your children.

Black Means... by Barney Grossman with Gladys Groom and pupils of P.S. 150, Bronx. Hill and Wang Pub., N.Y. This book is designed to give new positive meaning and depth to the word "black," and to counteract many of the negative uses of the word that have persisted so long. The Black and Puerto Rican students of P.S. 150 were asked to express their feelings about the word "black." Some of their positive and beautiful images are illustrated in words and pictures: "Black is as smooth as velvet," "Black is as precious as a kitten," "Black is children fighting to get an education."

James Weldon Johnson by Harold W. Felton. Dodd, Mead and Co., N.Y. A distinguished poet, author, teacher, editor, lecturer, a successful musician and writer of popular songs, his story is told for the young reader. It begins when he was pitching for a Jacksonville baseball club through his success on Broadway. The words and a simplified piano and guitar arrangement of "Lift Every Voice and Sing" which has become the Negro National Anthem is included.

The Hidden Contribution: Black Scientists and Inventors in America by Aaron E. Klein, Doubleday, N.Y. \$4.95. The Hidden Contributions presents the inspiring stories of numerous Black Americans who have overcome prejudices to contribute

significantly to this world in their respective fields. Dr. Daniel Williams is credited with performing the first successful heart surgery. Garrett Morgan invented a fire safety hood and devised the automatically timed traffic light. Benjamin Banneker made up the first almanac in 1795 and was also a brilliant mathematician. Charles Drew, a noted physician, was rejected from the Howard University in 1928 as a medical student, but was offered a job as athletic coach. The book covers just about the Blacks in history up to Martin L. King.

Children of Africa (a coloring book) by Drum & Spear Press, Washington, D.C.; \$1.50. On the left side of each page is the text for adults and on the right side is the same story children can understand with illustrations to be colored. The story and pictures reveal life in Africa and show how the children there and in the United States have so much in common.

Happy Birthday Betsy. By Pearl Kerr; Judson Press, Valley Forge, Penn.; \$.—. A story for pre-schoolers about Betsy's fourth birthday. The concept of the love and unity of family is stressed here as Betsy's

parents and grandparents take part in her celebration.

Poems by Kali. By Kali, Grosvenor; Doubleday, N.Y.; \$3.50. This widely acclaimed book of poetry by 8 year old Kali reveals some of the perceptiveness and sensitivity found in our young Black children today. Published exactly as she wrote them, this book is a must for child and parent.

Whistle for Willie and The Snowy Day. By Ezra J. Keats; Viking Press, N.Y.; \$.75 and \$.95 (softcover). Both books are about the uncomplicated adventures of a little boy named Peter and his dog Willie. Delightful reading for any early grade boy or girl.

J.T. By Jane Wagner; Dell Publishing, N.Y.; \$.75 (softcover). This award winning story of J.T. and the alley cat, which was aired twice over national television should be a must for all young Black children to read. With photographs by Gordon Parks, Jr., J.T. is the life of a young Black man-child trying to assert himself in a grown up female-dominated world with his only understanding friend, an alley cat.

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The Onyx Wishes You A Merry Xmas



1st row left to right: Ted Thomas, Editor-in-Chief; Carol Finney, reporter; Harold Hunte, Lay-out Editor; Donna Deans, Administrative Assistant; Karen Maynor, Photo Editor
Standing from left to right: Ileen Dotson, Associate Editor & Ad Manager; Melanie White, photographer.

Seated at top from left to right: Barbara Ellis, Literary Editor; Freddie Faison, reporter, Charisse Clarke (The Boss); Joyce Clarke, Managing Editor.

Missing from photo are: Dee Satterthwaite, photographer; Warren Everett, reporter

THE ONYX STAFF

"When you set your mind on a goal, & then realize that everyone is interacting to obtain that goal—when the odds are against them—it can really make you stop & think."

Knowledge is Power
Carol Finney

Creativity and Sensitivity brought me to the Onyx. Love for them and you has kept me here.

Peace and Love,
Barbara Ellis

It has been a beautiful social and educational experience in working with all the members of The Onyx staff. I sincerely hope we can continue to work in unity for the success of the newspaper.

Loving you all
Freddie

Black students at Northeastern University have been in need of a publication such as The Onyx for some time. Student body communication is of high importance on a campus and The Onyx is serving to span the void that has existed. The Onyx is accomplishing its duties without tasteless rhetoric, but through quality journalism. I'm proud to be part of The Onyx staff and look forward to continuing to assist in its production. Here's hoping that all of you successfully make it past your finals and that you have an enjoyable vacation. Finally, remember to keep your eyes on The Onyx.

Harold Hunte

I wish love and happiness to everyone throughout the coming year.

Melanie

Brothers and Sisters:

This is the last issue of The Onyx for this quarter. The staff hopes that we have pleased you with our first three issues—it is important to us that we satisfy you—our readers.

I'd like to take just a moment to thank all of the beautiful people who helped to make The Onyx a reality. The individual names are far too many to list here; but you know who you are, and thank you.

To all the Brothers and Sisters who wrote letters of encouragement to the editor, I can't tell you how much it has meant to me and the staff. It helps an awful lot to know that we are reaching the people. In the months to come we hope to improve and expand our services.

Division B students—have a happy Co-op and I'll dig you in March. Division C students and freshmen—I'll check you out in January. To all Black students, faculty

members, and Afro-Institute staff—have a nice vacation; hang loose, stay in the struggle, and peace.

Ted Thomas
Editor-in-Chief

Working on the Onyx has been beautiful. To be with such "together" Brothers and Sisters is a dynamite experience. Wishing all a happy holiday.

Karen Maynor

It's been a pleasure working with everyone on the Onyx staff and with Afro. Everyone have a pleasant holiday."

Peace & Love
Joyce & Charisse

I've enjoyed working on the staff of "The Onyx" because I know that I've aided in giving blacks in and around Boston an alternative to "objective" daily and weekly papers. In the future I hope that more blacks will join the staff or contribute to help keep the voice of blackness alive.

Wishing you happiness
in the New Year
Donna Deans

Working TOGETHER with the talented brothers and sisters of The Onyx staff is a beautiful experience. May the new year and the years ahead be filled with love, peace, and happiness for each of us.

Ileen Dotson

Kwanza: A Black Holiday
REFLECTIONS ON A BLACK CHILD

by Joyce Clarke

One of the most festive occasions during the year is Christmas. It is the time when we all love one another a little more and we all wish each other a joyous season. But this was before Christmas became Xmas—before Santa Claus and Child's World Toystore took Christ out of Christmas.

Fortunately a number of years ago Black people throughout 25 major cities in this country gave Christmas a new spirit and a western connotation when they began the celebration of "KWANZA" adapted from the East Coast African tribes.

Kwanza is a Swahili word meaning "first." The African villagers would commemorate the first harvesting of the crops with a large celebration. Villagers from miles around would be invited to the festivities. There would be dancing and eating and gifts would be given.

This year in the city of Boston Kwanza will be celebrated for the fourth straight year by the Boston Black United Front and other community organizations that have joined forces with them for this event.

The western concept of Kwanza was first adopted in this country by Imamu Amiri Baraka and the BBUF has drawn from their ceremony.

"Kwanza," says Brother Karim, who is on the committee of BBUF, "is not being taken as an isolated type of celebration; it is a Black celebration. If you want to celebrate it along with Christmas you can, or as an alternative to Christmas, good enough."

Last year the BBUF combined Kwanza with Nguco Saba, which means "seven principles." There was a feast for seven nights from December 26 to January 1. Each night was dedicated to one of the seven principles and an organization whom the BBUF felt would best exemplify one of the principles was asked to host that night by ceremoniously illustrating it.

The seven principles of Nguco Saba are:

1. UMOJA which means strive for unity in family, community, nation and race.
2. KUJICHAGULIA which means self-determination.
3. UJIMA which means collective work and responsibility.
4. UJAMAA which means cooperative economies.
5. NIA which means purpose.
6. KUUMBA which means creativity.
7. IMANI which means faith.

This year when the BBUF committee (which is made up of concerned community citizens) came together to decide what organizations they would ask to illustrate each principle these were the ones they chose:

UMOJA will be exemplified by the Black Nationalist groups.

KUJICHAGULIA will be exemplified by the Black Politicians

UJIMA will be exemplified by the schools.

UJAMAA will be exemplified by the Black businesses.

NIA will be exemplified by the drug prevention centers and the penal institutions.

KUUMBA will be exemplified by the Black artist and other creative groups and

IMANI is the night when all of the people come together and celebrate the knowledge they have gained from the previous evenings, the love and respect that has been increased from receiving a better understanding of your brother and the faith that has ensued from so much positive togetherness. For "faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1)

HAVE A BLACK AND BEAUTIFUL KWANZA

LOVE,

THE ONYX

(editor's note: My personal thanks to Brother Karim for his unselfish time in granting me this interview. J.C.)

If your family would like to come together to give thanks and enjoy the blessing of living and working collectively for another year gone by, then a KWANZA feast should be given. Here is how:

All symbols and decoration for KWANZA should be Red, Black and Green.

MKEKA is a mat on which all the items for KWANZA are placed. The MKEKA is put on a low table or the floor. It represents the foundation upon which all else rests.

KINARA is a candle holder for seven candles. Each candle is labelled with a principle. On the first day one candle is lit. On the second day two candles are lit, and so on until Imani, the 7th day, when all the candles are lit. It represents the original stalk from which we all sprang.

MUHINDI is an ear of corn. We use as many Muhindi as we have children. The kernels represent the children and the stalk represents the father.

At each family meal during kwanza we:

1. Light one of the candles on the KINARA
2. Say something inspirational about KWANZA
3. Sing a song
4. Enjoy our meal
5. Everybody take a drink from the Unity Cup

For a Kwanza Kit (Mat, Candles and Holder, Cup, Corn, etc.) write: Congress of African People, 502 High Street, Newark, N.J. 07102. For an information booklet titled Kwanza: A Black holiday, send 25 cents to: Third World Press, 7850 S. Ellis Avenue, Chicago, Illinois 60619

A Black child growing up today faces the problems of prejudice, identity, and self-pride.

Prejudice seems to be the most difficult aspect of life that a Black child has to encounter. From the time this child is born, he must learn that even though one man is supposed to be equal to another, he is not necessarily that person's equal. The mere fact that he is Black, will be the thing that separates him from the rest of the world.

If he travels to the South he may find in some instances that he must still sit at a table or use a washroom that is only for Blacks. He will also find that even in the North he will not be paid the same salary as his white contemporary. This Black child can look forward to the reality of harassment by the Ku Klux Klan, and the degradation of his manhood.

Another form of prejudice that he can find is one of biological and psychological distinction. He is persuaded throughout his life that he is incapable of measuring up to "White Supremacy" standards. Those biological and psychological standards by which he is measured are the inability to succeed in business, to permanently hold a job, or to be a part of the governmental structure. The Black child has found that only

those chosen few are allowed to disregard these set rules made by "White Supremacy."

The next obstacle which the child will need to overcome is that of his own identity. To the Black child identity means to be worthy of being a Black person.

The difference between White identity and Black identity is that the Black child sees the failure of a Black businessman in his neighborhood, and there are not many high ranking officials that he can relate to.

Therefore, without these ideas he is very often forced to resort to drastic means of finding his identity. He must find the means within himself or other to compensate for the loss of his individuality.

The Black child can not fully relate to the idea of becoming President of the United States. Nor can he understand what it is to be a teacher in a real sense, that sense is an educator, not just another dot on the Earth. He can only accept the fact that he has no heat, possibly no food, or that he will have no place to live next month.

He will have to face the fact that the "White man" stripped him of his native Africa long ago, and that he was given the name Negro. His only sanctuary is the solitude of his mind.

But there, too, the "White man" dares to enter. The only weapon that this child has is his mind and he must never relinquish this precious gem for any monetary gain.

The third thing that a Black child faces is the ability to have pride in himself. Even though he has never realized his identity and prejudice still exists he must strive to attain his goal in life. He must never let the "system" put him down; nor can he give up his right to freedom. He must always keep in mind that where others have failed, he must and will succeed.

When this child goes out into the world, he will come up against people of his own race who will try to outwit him. His next door neighbor may be the local "pusher," his sister the "number one catch," or his uncle may be the "runner." Though these things may be true, he must be aware that just because his relatives and neighbors are not the most virtuous people, this does not mean that he too must be ignorant and without pride.

This child has a great legacy to leave to his people. He has the great responsibility of leaving it without a scar or blemish. Though these tasks will be hard to accomplish, the Black child will one day reap the rewards of his trials and tribulations.

Public Service Announcements

The Black Studies Department of the Afro-American Institute at Northeastern University will be offering an accredited course in West African history beginning the winter quarter, January 1973.

The sessions will be held inside the university and all students are urged to enroll.

The course will trace the development of West Africa, from its earliest period to the present.

The course number is 23.153 and classes are scheduled for Monday and Friday at 1:00 p.m. and Tuesday and Thursday at 9:00 a.m.

Ogweno O. Nyangani will be the

instructor.

For more information contact the Black Studies Department of the Afro-Institute, 40 Leon Street, Boston, Mass. 02115, telephone 437-3141.

The sisters from Stetson East would like to thank those who contributed to our "turkey drive."

Because of you we were able to make six families happy with gift certificates from Stop and Shop.

KAPPAS

(Continued from page 2)

the person know what to expect. Rodney informed me that the ceremony is the period in which the scrollers "do things to prove their sincerity."

They must learn the frat's history, are instilled with a sense of brotherhood, learn how to sacrifice for another brother and, interjected Eddie, "one good point about a frat brother is that you always have a brother you can depend on, anywhere you go."

In the beginning of February there will be an open invitation to anyone who wishes to pledge. Interested persons can receive further information from the president, Dennis Marshall, by contacting him at 15 Peabody Terrace, (11), Cambridge 02138 or by calling him at 492-6233.

By the time this article is published the Kappas will have just presented their Court at their December 1 dance. The Court consists of the women who will work with them during social functions, since the Kappas have no sister component. Out of the 23 women chosen to serve on the Court 3 will be picked to carry the titles of Miss KA (the highest honor, Miss n (an English phonetic pronunciation of these Greek letters would be Phi Nu Pi) and Miss Chi X (again, phonetically would be pronounced Ki). The women are officially crowned at the Kappa's annual Valentines Coronation.

It is good to see a social organization become more viable in the community. And it is hoped that the Kappa Alpha Psi Fraternity will be a catalyst in solidifying the Black students on Boston campuses.

PIANO PLAYER NEEDED — Versatile piano player (Blues, Rock, Jazz) needed to accompany singer. Call Maxie Rivers at 437-3550 or 157 Hemenway St.

Atencion Puertorriquenos! Stand up and be counted! All students interested in seeing more Puerto Ricans on campus, please contact Myrta Zayas at 247-7973 or Diana Santiago at 247-7792.

In the wake of the violent murders at Southern University, The Black Student Union of M.I.T. in conjunction with WTBS Radio "The Ghetto" has initiated Project Concern. This is a fund designed to aid the families of the slain students, provide funds for legal expenses incurred by the students at Southern, and to aid university workers who are on strike in support of the students.

Money is needed if these goals are to be met. Send contributions to:

- Project Concern
- WTBS
- The Ghetto
- 3 Ames Street
- Cambridge, Mass. 02142
- Make out checks and money orders to:
- M.I.T. B.S.U./Project Concern
- Those people who have already

I.S.F.

(Continued from page 2)

The evening wasn't over with the awarding of the door prizes. Tables and chairs were pushed against the wall, a record player turned on and, with a shout, it was "party time."

The first dance done was the "Dabeka Dance which has its roots in the Middle East. Everyone was invited to participate in the dance which involves forming a big circle and moving in one direction and then in the opposite direction.

At the outset there was some confusion as to which direction the circle should move. This resulted in some people moving in one direction and others moving in another direction. The whole thing climaxed with

someone landing on the floor amid screams and laughter. But, it was all in fun.

As Norma A. Lee, a Northeastern student from Panama put it "this whole thing is wonderful, I feel so at home." Jan Januardi, one of the organizers of the dinner, said, "this is great, beautiful, fantastic," etc. etc. etc.

But Sumiko Yatsubashi, who is officially titled Assistant Foreign Student Advisor to the I.S.F., but who in Plaisimond's words "is a little of everything," summed it up best.

She said, "we just try to introduce people to other foods, records, and cultures."

Brothers & Sisters:

The Afro-American Institute at Northeastern University is offering Free courses dealing with Black Civilization.

The courses are:

- Modern Black History — Mon., Fri. — 1-3 p.m.
- Tues., Thurs. — 9-10 a.m.
- Arabic — Mon., Wed. — 8-10 p.m.
- Swahili — Tues. — 6-9 p.m.
- International Relations — Tues. — 6-9 p.m.
- Lecture Series — Thurs. — 6-9 p.m.
- Black Art: Silkscreening — Sat. — 10 a.m.-1 p.m.
- Ideologies: Intro to Psychological Politics — Tues. — 6-8:30 p.m.
- Karate
- Kung Fu — Sat. — 1-3 p.m.
- Photography

Registration will take place at 40 Leon Street, Dec. 1-Dec. 29, 1972. Class will start on Monday, Jan. 2nd, 1973. For further information call: Yvette George. 437-3142

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